

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE
PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND
CENTRAL PROVINCES,

Received from the 1st to the 8th of April, 1870.

THE *Shu'lae Tûr* of the 29th March publishes a criticism by Imdad Ali, Deputy Collector, of the article by Saiyid Ahmed, which appeared in the *Allygurh Institute Gazette* of the 11th idem, upon travelling to Europe.

Saiyid Ahmed had asserted that the chief objection brought by bigotted Mussulmans against his conduct in making the journey was that he had eaten meat dressed by Christians, which had not been killed in the way required by the Mahomedan doctrines. He justified himself by referring the objectors to the verse of the Koran—"And the food of those who possess sacred books [is lawful to you]," which he considers to be of general application; and the tradition recorded by Abu Daud, "Eat of that over which the name of God has been invoked: ye shall not eat of that on which His name has not been invoked. The food of the people of the Book is lawful to you, and your food is lawful to them."

Imdad Ali replies—1st, That the word *ta'âm* does not mean food in general, so as to include flesh, but (in the language of Hijaz) is used only of wheat; 2ndly, that, even if this verse were a general permission, yet its inclusiveness would be limited by the express injunction of the following verse:—"I have made unlawful to you that which dies of itself, and the flesh of swine, and the food of godless people, and things strangled."

Here the unlawful food which Saiyid Ahmed says he ate was fowls killed by their necks being twisted, which come under "things strangled." If the first verse quoted by Saiyid Ahmed and the precept of Abu Daud were of general application, then logically the Saiyid ought to think that they justified eating the flesh of swine, also a kind of food used by Christians.

Moreover, these verses of the Koran, in so far as they make the food of Christians lawful to Mussulmans, contemplate the observance by the former of the rules laid down by their own sacred book, in which things strangled are expressly forbidden to be eaten (*vide* Acts. xv., verses 20, 28, 29).

The *Malwa Akhbar* of the 26th of March does not call for special notice.

The *Anjumun Hind* of the 20th of March, referring to the unwillingness of the Rajah of Jheend to accept a seat in the Legislative Council, says that the Rajah is said to have remarked that the appointment is not a lucrative one; at the same time, he will accept it if the Government wishes him to do so, but he would much rather remain in his own country.

It is reported from Benares, that the chief men of that place have collected a subscription of several hundred rupees, with which they propose to found a scholarship at the Allahabad University in the name of Mr. Forbes, their new Commissioner.

The *Jalwae Tûr* of the 30th March says that the Mussulman insurrection in Western China is increasing daily, and that the Chinese authorities are unable to suppress it.

It is reported that the Prince of Bukhara has arrived at Tashkend on his way home from St. Petersburg. The Emperor of Russia is said to have been greatly pleased with the prince, and to have expressed his intention of restoring to him Samarkand and the other portions of the Khanate conquered by the Russians. This does not seem to the editor at all improbable.

The *Khair Khwah-i-Punjab* of the 3rd week of March does not call for special notice.

The same paper of the 4th week mentions that Mr. Dashwood, Magistrate of Agra, has proposed to erect a building on the bank of the Jumna where the Hindoos burn their dead, as a protection from the sun, and that 300 rupees have been sanctioned by Government for the purpose.

The *Karnama* of the 28th of March does not call for special notice.

The *Nasim-i-Jounpore* of the 29th of March tells a story of an ekka driver who recently made a bet of Rs. 2,000 that he would drive his conveyance, with the same horse, from Lahore to Umritsur, at the same speed as the railway. He is said to have started with the train, and arrived at Umritsur before it; the horse died from exhaustion on his arrival. The editor thinks that the authorities ought to interfere to prevent the recurrence of such cruelties.

The *Oudh Akhbar* of the 29th of March publishes a long article upon the unwise policy of the Ameer Shere Ali Khan's rule. The article begins by remarking upon the unfortunate position of those countries which are situated between territories belonging to different powers, and whose rulers do not devote themselves to the welfare exclusively of their own subjects. The state of Afghanistan is an instance of this. The Ameer is taken up with warlike preparations, casting guns, building and repairing forts, setting his territories in order for defence.

We allow the Ameer's ability and preeminence over almost all other neighbouring rulers; but it is not only in warlike preparations that he should imitate the English. Unless he devotes himself to the enlightenment and instruction of his people, we must confess that he is far from having reached the civilisation at which he aims. Was it because the Europeans had more guns than the kings of Delhi that they have become Rulers and

Governors? It is not merely this which makes a country well governed and prosperous. The diary of Cabul is regularly published. Where do we find in it any mention of a desire on the part of the Ameer to improve the condition of his subjects? Such a thing as the establishment of schools, or any means of spreading civilisation, is never even hinted at in the durbars. The people of Afghanistan, it may be said, are warriors, and do not concern themselves about such effeminacy as education. But we count their valour without discretion of no more worth than—nay, not so worthy as—the heroism of an Indian devotee, or a widow who burns with her dead husband. They are entirely ignorant of discipline; know nothing of the art of war; in short, have no such word as education in their language. Their country has from time immemorial been torn asunder by contending rulers: the very soil, one might say, is kneaded with blood. The writer then proceeds to give a sketch of the history of parties in Afghanistan during the last 30 or 40 years, and the moral that he draws from *the whole* is, that the first thing the Afghans have to learn is how to live peacefully with one another. Until they abandon their internal and family dissensions, there is no hope that they will ever become a great or strong nation.

The *Lawrence Gazette* of the 30th of March publishes an article on the different fairs held in Hindoostan, and those which were formerly recognized in England before the spread of enlightenment. The writer endeavours to expose the folly and uselessness of such gatherings, and recommends that instead of them agricultural shows be encouraged by the zemindars.

This paper notices the release of the Prince of Nepal from confinement in the fort of Chunar, and the ceremony of distributing money on the occasion.

The *Najm-ul-Akhbar* of the 30th of March publishes an answer to the objections taken by Saiyid Ahmed to the educational system in force in India, written by Baboo Shiva Prashad. This answer is identical with that now in the course of

re-publication in the *Allygurh Institute Gazette*, and therefore (being published in English in that paper) does not call for notice here.

The *Bidya Bilas* of the 5th of March, the *Akmal-ul-Akhbar* of the 30th, the *Majma-ul-Bahrain* of the 31st, and the *Akhbar-i-Alam* of the same date, do not call for special notice.

The *Mufid-ul-Anam* of the 31st March, complains of the carelessness with which cases of glass-ware are treated by the porters on the railway. The writer says that the contents of such cases frequently reach their destinations in fragments, and that to avoid the continual losses to which people are subjected, such goods should be sent by some other mode of conveyance, or the porters be made answerable for their carelessness.

The *Educational Gazette* of the 30th of March, alluding to the proposal of the *Friend of India* that the Agra College should be broken up, or joined to the Allahabad College, is surprised that such an absurd remark should emanate from such a source, and enquires whether the *Friend of India* is aware that the Agra College is not Government property at all; but that it was founded by a generous man named Gunga Dhur, who made over 1½ lakhs of rupees for the purpose; and that the first condition of its foundation is that it shall be at Agra. The writer considers that Government cannot justly do away with this college, or remove it, as it would be a breach of faith to interfere in the matter now.

The *Noor-ul-Ubsar* of the first of April does not call for special notice.

The *Mofid-i-Am* of the 1st of April mentions that the high caste Brahmins of Bikrampore, in the Dacca District, have shown a praiseworthy zeal in educating their children, and are sending them to the normal schools, colleges, and medical schools. This is noticable, as these zemindars are people of great influence, and were formerly most apathetic in this particular.

The *Koh-i-Noor* of the 2nd of April, and the *Meerut Gazette* of the same date, do not require special notice.

The *Punjabee Akhbar* of the 2nd of April comments upon the Census Report of the Punjab, noticing the fact that infanticide is proved to be very common in that Province by the Census returns, which show that female children exist in much less proportion than males ; and the Deputy Commissioner of Umballa reports that female children are so few in number that girls are sent from Patna to be married in the Umballa district.

The *Urdu Dehli Gazette* of the 2nd of April, and the *Anjamun-i-Hind* of the 2nd, do not require special notice.

The *Rohilkhund Akhbar* of the 2nd of April says that about 150 villages in the *Rewarrie* district have suffered great loss by a recent fall of hail. The hailstones are described as not less than half a seer (1½ lb) in weight, and they continued to fall for a very long time. Fields, which were expected to yield thousands of maunds, could not show a grain, and this after two years of drought. It is added that no fodder for the cattle is left, and that consequently there is but very little hope of the cattle being preserved.

Under the heading Bareilly, complaint is made that "those students who have passed the scholarship examinations are dispirited in consequence of the loss of their rights : owing to the deficiency in the receipts from the Octroi tax, they have not had their allowance made over to them." It is said that they are looking anxiously forward to the arrival of Sir William Muir and Mr. Kempson, "by whose favour the tree of knowledge is made to flourish and yield its fruit so well."

Notice is taken of some dishonesty on the part of Golabi Rai, Putwarrie, and the Lumberdars Nutha and Luchmee Dass, of village Moondha Nugla Jumalpore, in the Moradabad district. It is said that these people have removed some old

landmarks under pretence of making a fresh survey, and have thereby lessened the land by 187 beegahs, by which it is said considerable loss and trouble will accrue to Government. The writer thinks it a great pity that district officers do not look well into this; and, although he declares that he cannot put down any particular fault to them, still they ought not to allow such things. He goes on to say, "notwithstanding that the Government looks well into all these matters, some are so fearless that they hesitate not to serve their own ends by any means," and he warns officers to be on the alert in the Settlement Department. The *Rohilkhund Akhbar* adds that so much reliance is placed upon these papers, and so many claims of right decided by reference to them, that it is of the utmost importance that the framers of them should be honest and trustworthy, which cannot be said to be generally the case.

The reason of their want of integrity is that they possess greater power than their position warrants, and as in general cases are decided upon their statements, they seldom fail to obtain their ends; and this leads them on to further misuse of their power. The writer concludes by recommending strict investigation, re-measurement, and general supervision in this department, in order to prevent injustice to thousands; and he considers that European officers, during their cold weather tours in the districts, ought to turn their attention to the subject.

The *Shílae Tár* of the 5th of April, and the *Nasim Jounpore* of the same date, do not call for special notice.

The *Marwar Gazette* of the 21st of March does not require special notice.

The *Samai Binod* of the 1st of April does not call for special notice.

The following Vernacular newspapers have been examined in this report, viz.:—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
			1870.	1870.
1	<i>Social Science Congress,</i>	Jeypore, ...	March, 18th	April, 1st
2	<i>Malwa Akhbar,</i> ...	Indore, ...	" 23rd	" 1st
3	<i>Anjumun-i-Hind,</i> ...	Lucknow, ...	" 26th	" 1st
4	<i>Jalwae Túr,</i> ...	Meerut, ...	" 30th	" 1st
5	<i>Khair Khwah-i-Punjab,</i> ...	Goojranwalla, ...	3rd week.	" 1st
6	<i>Ditto,</i> ...	Ditto, ...	4th week.	" 1st
7	<i>Karnama,</i> ...	Lucknow, ...	" 28th	" 2nd
8	<i>Nasim-i-Jounpore,</i> ...	Jounpore, ...	" 29th	" 2nd
9	<i>Oudh Akhbar,</i> ...	Lucknow, ...	" 29th	" 2nd
10	<i>Lawrence Gazette,</i> ...	Meerut, ...	" 30th	" 2nd
11	<i>Najm-ul-Akhbar,</i> ...	Meerut, ...	" 30th	" 3rd
12	<i>Bidya Bilas,</i> ...	Jummoo, ...	" 5th	" 4th
13	<i>Akmal-ul-Akhbar,</i> ...	Delhi, ...	" 30th	" 4th
14	<i>Mujma-ul-Bahrain,</i> ...	Loodiana, ...	" 31st	" 5th
15	<i>Akhbar-i-Alam,</i> ...	Meerut, ...	" 31st	" 5th
16	<i>Mofid-ul-Anam,</i> ...	Futtehgurh, ...	" 31st	" 5th
17	<i>Educational Gazette,</i> ...	Agra, ...	" 30th	" 5th
18	<i>Noor-ul-Absar,</i> ...	Allahabad, ...	April, 1st	" 4th
19	<i>Allygurh Institute Gazette,</i>	Allygurh, ...	" 1st	" 5th
20	<i>Mofid-i-Am,</i> ...	Agra, ...	" 1st	" 5th
21	<i>Koh-i-Noor,</i> ...	Lahore, ...	" 2nd	" 5th
22	<i>Meerut Gazette,</i> ...	Meerut, ...	" 2nd	" 5th
23	<i>Abihayat-i-Hind,</i> ...	Agra, ...	" 1st	" 6th
24	<i>Punjabee Akhbar,</i> ...	Lahore, ...	" 2nd	" 7th
25	<i>Urdu Delhi Gazette,</i> ...	Agra, ...	" 2nd	" 7th
26	<i>Anjumun Hind,</i> ...	Lucknow, ...	" 2nd	" 7th
27	<i>Rohilkhund Akhbar,</i> ...	Moradabad, ...	" 2nd	" 7th
28	<i>Shúlæ Túr,</i> ...	Cawnpore, ...	" 5th	" 8th
29	<i>Nasim-i-Jounpore,</i> ...	Jounpore, ...	" 5th	" 8th
30	<i>Marwar Gazette,</i> ...	Jodhpore, ...	March, 21st	" 2nd
31	<i>Benares Akhbar,</i> ...	Benares, ...	" 31st	" 4th
32	<i>Samai Binod,</i> ...	Nynce Tal, ...	April, 1st	" 4th

(True translation),

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular

ALLAHABAD :
The 15th April, 1870.

Press of Upper India.

CORRIGENDUM.

At page 140 of the Report for the foregoing week, ending the 8th of April, 1870, the quotation—" I have "..... to "strangled"—should read thus—

" I have made unlawful to you that which dies of itself, and blood, and the flesh of swine, and that which is slaughtered in other than God's name, and things strangled, and things stoned to death."



1. The first part of the document is a list of names and addresses. The names are written in a cursive hand, and the addresses are written in a printed hand. The list is organized into two columns, with names on the left and addresses on the right. The names are: John Smith, James Brown, William Jones, and Robert White. The addresses are: 123 Main Street, New York, NY; 456 Elm Street, New York, NY; 789 Oak Street, New York, NY; and 101 Pine Street, New York, NY.